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an introductory prayer, prayers at the hearing of the homily, for catechumens, for the church, etc. These latter are explicitly described (in a note) as offered before the eucharistic prayer.

If there were space, it would be worth while to discuss somewhat many interesting questions concerning this collection—the general impression of authenticity and purity in the text as it stands; its relation to other extant literature, as the *Didache*, the Apostolic Constitutions, the so-called Liturgies of St. James, St. Mark, etc., to the *Te Deum* and other hymnic remains, and to the Scriptures as a source of reference and quotation; the implications regarding liturgical usage, ecclesiastical organization, and the growth of dogma; and also the general quality of religious thought and feeling exhibited. The study of these prayers, as of others of the early Greek liturgies, emphasizes anew the peculiar delicacy and beauty of thought in that whole field of liturgical expression. We may, therefore, be grateful to Dr. Wobbermin for laying before us this new material in so clear and serviceable a form.—WALDO S. PRATT.

A Manual of Patrology. Being a Concise Account of the Chief Persons, Sects, Orders, etc., in Christian History from the First Century to the Period of the Reformation. With select Bibliographical References. By Wallace Nelson Stearns, A.M., B.D. With an Introduction by J. H. Thayer, D.D., Litt.D. (New York: Charles Scribner's Sons, 1899; pp. xviii + 176, and maps; \$1.50 *net*.) We welcome this book as the beginning of a larger work, which we hope the author will undertake with somewhat greater independence. There has been need of a book of this character.¹ The tables added to the book are very acceptable.—W. MUSS-ARNOLT.

St. Polycarp, Bishop of Smyrna. By Rev. Bromfield Jackson. (London and New York: Society for the Promotion of Christian Knowledge, 1898; pp. 78; 1s.) (= "Early Church Classics.") English

¹ It is a pity that the author has not made use of periodical literature, which would have enriched the book considerably. We cite a few references here. *Sub* Abercius we should like to have seen a reference to Ficker's article (1894) which started the whole controversy, and others, collected in this JOURNAL, 1898, pp. 949-50; Eustathius (p. 60), 2, *e. g.*, LOOFS' book on *Eustathius von Sebaste*, and his article in *Realencyklopædie*³, etc. *Ad* Hippolytus, the Hippolytus Thebanus and Diekamp's contributions toward his better knowledge would be very acceptable; Ficker's important book on Vigilius of Thapsus (1897). For Priscillian (p. 132) see Dierich (1897). Catena (p. 40), see Lietzmann's important book (1897), in addition to Heinrici's article. On Zacchæus (p. 158) recent contributions should have been used; etc.